

Term Information

Effective Term Summer 2016

General Information

Course Bulletin Listing/Subject Area Classics
Fiscal Unit/Academic Org Classics - D0509
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 2798.02
Course Title Byzantium – Constantinople – Istanbul: Crossroads of East and West
Transcript Abbreviation ByzConstpleInstbul
Course Description This course traces the evolution of culture, religion, and power in the eastern Mediterranean, focusing on the reception of classical culture by the Byzantine and Ottoman empires and the modern nations of Turkey and Greece. The class will examine how places endowed with cultural and religious meaning have been appropriated or rejected by their successive owners throughout history.
Semester Credit Hours/Units Fixed: 3

Offering Information

Length Of Course 4 Week (May Session)
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? No
Grading Basis Letter Grade
Repeatable No
Course Components Lecture
Grade Roster Component Lecture
Credit Available by Exam No
Admission Condition Course No
Off Campus Always
Campus of Offering Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites
Exclusions

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code 05.0114
Subsidy Level Baccalaureate Course
Intended Rank Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes

- Students understand the long-term geopolitical, cultural, and religious history of the Aegean region and the role of Byzantium - Constantinople - Istanbul in its changing fortunes and current configuration
- Students identify, discuss, and interpret the politics that shape imperial capitals, monuments, and museums, to give voice to their often unspoken messages
- Students understand the past as a set of malleable options that can be selectively activated and occluded to promote the projects of the present and future
- Student see the history of both Christianity and Islam in the foreign light of the point of their intersection at the crossroads of history

Content Topic List

- The reception of classical antiquity
- The history and culture of the Byzantine empire
- The history and culture of the Ottoman empire and modern Turkey

Attachments

- Proposal-Study Abroad.docx: Syllabus, Credit Hour Allocation
(Syllabus. Owner: Kallis, Erica Joy)
- History concurrence.pdf
(Concurrence. Owner: Kallis, Erica Joy)
- concurrence CompStudies.pdf
(Concurrence. Owner: Kallis, Erica Joy)
- Classics Curriculum Maps.xlsx: updated curriculum map
(Other Supporting Documentation. Owner: Kallis, Erica Joy)

Comments

- Attached are the concurrences from (a) History and (b) Comparative Studies, as well as an updated curriculum map as requested by ASC. *(by Kallis, Erica Joy on 04/13/2015 01:05 PM)*
- See 3-11-15 e-mail to A. Kaldellis and E. Kallis. *(by Vankeerbergen, Bernadette Chantal on 03/11/2015 09:54 AM)*
- returned at Dept. request *(by Heysel, Garrett Robert on 02/23/2015 12:27 PM)*

COURSE REQUEST
2798.02 - Status: PENDING

Last Updated: Heysel,Garett Robert
04/15/2015

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Kallis, Erica Joy	02/23/2015 09:59 AM	Submitted for Approval
Approved	Kallis, Erica Joy	02/23/2015 10:03 AM	Unit Approval
Revision Requested	Heysel, Garrett Robert	02/23/2015 12:27 PM	College Approval
Submitted	Kallis, Erica Joy	02/23/2015 01:11 PM	Submitted for Approval
Approved	Acosta-Hughes, Benjamin	02/23/2015 01:20 PM	Unit Approval
Approved	Heysel, Garrett Robert	02/27/2015 05:42 PM	College Approval
Revision Requested	Vankeerbergen, Bernadette Chantal	03/11/2015 09:54 AM	ASCCAO Approval
Submitted	Kallis, Erica Joy	04/13/2015 01:05 PM	Submitted for Approval
Approved	Kallis, Erica Joy	04/13/2015 01:05 PM	Unit Approval
Approved	Heysel, Garrett Robert	04/15/2015 10:46 PM	College Approval
Pending Approval	Nolen, Dawn Vankeerbergen, Bernadette Chantal Hanlin, Deborah Kay Jenkins, Mary Ellen Bigler Hogle, Danielle Nicole	04/15/2015 10:46 PM	ASCCAO Approval

Proposal for a new Study Abroad course

CLASSICS 2798.x
Byzantium – Constantinople – Istanbul
CROSSROADS OF EAST AND WEST

Department of Classics, Study Abroad program

9 May to 3 June, 2016 (May term)

Cities visited: *Istanbul, Iznik, Bergama, Mytilene, Athens, and Delphi*

Instructor: Anthony Kaldellis (kaldellis.1@osu.edu, 450 University Hall)

Prerequisites: There is no prerequisite course, but students are encouraged to have taken Classics 2526 = MRS 2565: *Constantinople: The Imperial Capital of Byzantium*; History 3223: *Later Roman Empire*; or History 3225: *Byzantine Empire*. The May travel course is not now being proposed to fulfill a GE category, but may in the future be so enhanced to fulfill the category Cultures and Ideas and Diversity: Global Studies.

Proposed course description: This is a Study Abroad course offered in the May semester that traces the evolution of culture, religion, and power in the eastern Mediterranean, focusing on the reception of classical culture by the Byzantine empire, the Ottoman empire, and the modern nations of Turkey and Greece. The class will visit Istanbul (most of the course), then Iznik (Nicaea), Bergama (Pergamon), and Mytilene on the way to Athens and Delphi, thus going back in time from the largest city in Europe to the small shrine in the Greek mountains that was once considered the center of the world. Along the way we will examine how places endowed with cultural and religious meaning have been appropriated or rejected by their successive owners throughout history.

Course themes: This course will explore two themes of critical contemporary relevance. The first is how the successive Roman, Byzantine, and Ottoman empires as well as the modern states of Turkey and Greece have shaped configurations of power and culture in the eastern Mediterranean, the crossroads of Europe and Asia, Christianity and Islam. How are we to integrate their histories and contributions into our models of World History? The second is the ongoing creation of usable pasts that emerge out from the selective promotion, occlusion, and recombination of elements from previous phases of history. In Istanbul, we will study how the early Byzantine emperors invented Christian Constantinople as the summation of the pagan Graeco-Roman past, and how the Muslim Ottoman sultans then emulated and rivaled their Byzantine predecessors, whom they supplanted. The modern Turkish state, in turn, struggles to redefine itself politically and religiously against those two legacies. Similar contestations are visible in Iznik, site of the Council of Nikaia which is important to Christians but not Muslims; and at Bergama, where the ancient Attalid kings strove to emulate Athens but their pride monument, the altar of Zeus, was appropriated by the Germans and is claimed by the Turkish state. A similar dynamic plays out in Athens. As a modern capital it is defined by its ancient legacy and demands the return of its national patrimony, the Parthenon marbles, from the

UK, but modern Athens still actively resists its own Byzantine past. The Akropolis itself, as it is experienced today, is the product of a systematic attempt to purge its Roman, Byzantine, and Ottoman history. We will study how demands and omissions, claims and counter-claims, are performed and negotiated in museums, sites, and literature. This is how empires and states construct identities and interpellate their subjects. Along the way, we will explore how the particular states that have ruled this crucial area over so many millennia have, through their choices, shaped modern configurations and international relations.

Learning objectives:

After completing this course, students should be able to:

- understand the long-term geopolitical, cultural, and religious history of the Aegean region and the role of Byzantium – Constantinople – Istanbul in its changing fortunes and current configuration;
- identify, discuss, and interpret the politics that shape imperial capitals, monuments, and museums, to give voice to their often unspoken messages;
- understand the past as a set of malleable options that can be selectively activated and occluded to promote the projects of the present and future;
- see the history of both Christianity and Islam in the foreign light of the point of their intersection at the crossroads of history.

Student audience: certainly classics students, ancient and medieval history students, and all students in religious studies who are interested in the interface between paganism, Christianity, and Islam in the eastern Mediterranean from antiquity to the present. Turkey in particular is emerging as a major player in the region today, walking a delicate balance between western secular republicanism (albeit prone to generate military regimes) and more Islamic-friendly (but not extremist) ideologies. It is a former imperial power and likely a future pioneer in east-west relations – though no one at the moment is able to predict what direction they will go in. Therefore, the program should also be of interest to students in comparative studies, international studies, geography, and Near Eastern Languages and Cultures. There are no language requirements for this course and no prerequisites generally.

Impact on academic unit's existing programs: This course will count toward the Department's majors in Classics, Classical Humanities, and Ancient History and Classics (but will not be required for any of them). The Department of Classics has been a leader in proposing and implementing study abroad courses. We have, in the past, offered such courses that took students to Athens (Greece) and Rome (Italy). We have been thinking about offering parallel opportunities for Alexandria (Egypt) and Istanbul (Turkey), though the former option now seems off the table for the foreseeable future.

Class format: There will be two introductory meetings at Columbus at the beginning of the May term. In Istanbul and the cities visited afterward, there will be a combination of Formal Instruction by myself (designated as FI in the schedule below) – this will usually take place in the hotels, most of which have suitable conference rooms that are not used during the mornings – and visits to sites, museums, and living parts of the city, guided by

myself (Structured Educational Experiences, or SEE in the schedule below). On rare occasions, SEE may be guided by guest local experts, but there will be no “host institution” for the course as a whole. The Formal Instruction sessions will include the presentation of necessary background information and analysis but will ideally revolve around a discussion of the readings. Students will also make brief presentations at the sites that we visit, about specific aspects on which they have had time to specialize. A good opportunity for them to present their final projects to the group will be the long (day-time) boat trip from Mytilene to Athens.

In-country arrangements and safety: The format presented above requires only two things: a conference room / lecture auditorium for our Formal Instruction sessions, and proximity to the sites to be visited in the Structured Educational Experiences. Many hotels in the cities to be visited, especially Istanbul and Athens, can accommodate these two needs. I have run this exact format before in Istanbul, as a visiting instructor for the NEH funded program “Istanbul between East and West.” See (a) <http://ucsdistanbul.org> and (b) <http://www.neh.gov/divisions/education/other-opportunities/2013/istanbul-between-east-and-west-crossroads-history>.

There are currently no DOS travel warnings or alerts for Turkey or Greece. There is considerable political, ethnic, and religious turmoil in Turkey these days (see <http://travel.state.gov/content/passports/english/country/turkey.html>), and economic hardship in Greece as a result of, well, you know, but no reason to believe that the cities to be visited are more dangerous to Americans than any American or other western city. The turmoil does not target foreigners, nor are special precautions, distinctive to Turkey, necessary.

Credit-hour rationale: The schedule below breaks down the individual hours of FI and SEE that add up to 3 credit hours. There are, specifically, 25 hours of FI and 25 hours of SEE.

Readings: The readings will consist of individual articles and selected chapters from the books that are listed in the schedule/syllabus (below), and will be given to the students in pdf form, so that they don’t have to carry bulky books or print-outs across Asia Minor and the Aegean. Students will be expected to have read the relevant Wikipedia entries for the smaller sites and objects of focus (or other assigned background information that can be found online), then read the more specialized bibliography.

Assignments, grades, etc.: A general outline may be offered, though the particulars may be adjusted when the time comes. First, participation in discussion, attendance at all site visits, and one presentation: 20%. The FI and the SEE will involve student discussion of the sites and readings; moreover, based on the readings, students will be asked to make one presentation at a site that they have chosen in advance, where they will interpret to for class one monument or artifact, specifically analyzing the politics of its preservation, appropriation, and display (i.e., the overarching theme of the course). Second, a journal entry kept for each day that includes an SEE: 40%. Journal entries will focus on how a monument, site, or artifact interacts with or is set apart from the living city in which it is located, and these may range from global topographical analyses to detailed observations

about how people behave around it or its framing in the local culture. These will be collected and read by the instructor at first every few days, to make sure that students are on the right track, and later on a weekly basis. Photos may be included, so long as their significance is discussed. Third, a final written report on the trip: 40%. This will be a paper, ca. 3000 words with images, written on a specific common thread running through a number of sites visited in the class. A range of topics will be given to the students at the beginning of the class (for example, the ancient gods in post-classical, monotheistic cultures; representations of imperial power; art between rulers and subjects). Students will collect data on aspects of the theme they have chosen and synthesize them in their final report, reflecting also on the process by which they obtained their primary materials. The papers must also include photographs of key sites or objects, and explicit analysis of those images.

Disability policies: Students with disabilities that have been certified by the Office for Disability Services will be appropriately accommodated, and should inform the instructor as soon as possible of their needs. The Office for Disability Services is located in 150 Pomerene Hall, 1760 Neil Avenue; 292-3307; ods.osu.edu

Academic misconduct: It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term academic misconduct includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the OSU Code of Student Conduct (studentaffairs.osu.edu/resource_csc.asp). Additional information about plagiarism is available at cstw.osu.edu/writing_Center/handouts/research_plagiarism.cfm; more information about the OSU Writing Center is available at cstw.osu.edu/writing_center.

SCHEDULE

(for readings, see above)

PART I: COLUMBUS

9-11 May: Columbus meetings.

- **4 FI.** These two lectures will prepare students by presenting important background information about the current state of the two countries they will visit, Turkey and Greece. The former is experiencing something of an economic and “neo-imperial” boom, though its foundations may be shaky and its society is showing many fault-lines. The former is socially and religiously much more unified, but is undergoing a sustained economic crisis that has caused (and exacerbated) many problems. The lectures will also present information about local norms and attitudes toward the west.
- **Readings:** Turkey: Council on Foreign Relations, *U.S.-Turkey Relations: A New Partnership* (2012). Greece: depends on what things are like in early 2016.

PART II: ISTANBUL

12 May (Th): **Arrival and meeting in Istanbul.**

13 May (F): **Palace and hippodrome:** hippodrome; Mosaics Museum; Sts Sergios and Bakchos; the sea walls & Boukoleon.

- **2 FI** in hotel in the morning. The first sessions begins chronologically with the creation of Constantinople and its original urban and monumental layout (and later sessions will take up the Ottoman and modern Turkish sequels to this story). What did a late Roman imperial capital have to have and be in order to serve its purpose? We will concentrate on the palace & hippodrome complex, because that was where the emperors interacted with their subjects. The hippodrome was for the races, of course, but also for imperial acclamations, announcements, and negotiations with the populace. We will examine closely one of its monuments, the Egyptian obelisk from Karnak, because it exemplifies the cultural imperialism and appropriation that the Romans practiced since the time of Augustus’ conquest of Egypt, setting the tone for all their later imitators, down to modern times. Many modern capital have obelisks, including Washington, D.C. Why do they have this?
- **2 SE** on site in the afternoon.
- **Readings:** selections from S. Bassett, *The Urban Image of Late Antique Constantinople* (2004).

14 May (Sat): **Hagia Sophia:** Milion; the Basilica Cistern; Hagia Sophia.

- **2 FI** in hotel in the morning. The focus of this session will be the cathedral of Hagia Sophia. We will discuss its history, architecture, and what kind of experience of the liturgy its various elements offered. To do this we will be looking closely at its audio-visual qualities. A second theme will be the current push to re-convert it back into a mosque (while for Orthodox “nationalists” it must be re-converted into a church). This raises questions not only about Islamic-Christian relations but religious-secular relations that cut across them, in the preservation and reception of ancient monuments.
- **1 SE** on site in the afternoon.

- **Readingsb:** Ç. Atakuman, 'Value of Heritage in Turkey: History and Politics of Turkey's World Heritage Nominations,' *Journal of Mediterranean Archaeology* 23.1 (2010) 107-131.

15 May (Sun): **Markets:** forum of Constantine, forum of Theodosius, Grand Bazaar, Süleymaniye Cami (Sinan), and Spice Bazaar.

- **2 SE** on site in the morning. This day is devoted to the public spaces of Constantinople and Istanbul that, among other things, functioned as market-places. In the Byzantine context, however, they were also imperial forums for the articulation of imperial ideologies. We will, therefore, examine how the ruling authorities constructed these spaces to both serve public needs but also as platforms for their imperial propaganda. They are all within fairly comfortable walking distance from each other.
- **Readings:** selections from A. Kaldellis, *The Cosmic Design of Constantinople* (work in progress).

16 May (M): **Holy Apostles:** aqueduct of Valens; St Polyeuktos ruins; Fatih Cami, Mehmed II's mosque and tomb (Holy Apostles).

- **2 FI** in hotel in the morning. The main theme of this day will be the construction of Ottoman Constantinople-Istanbul in the aftermath of the conquest, and the ways in which the sultans built on, or emulated, the old Roman emperors' monumental self-presentation. The cluster of sites will include the City's water supply and the ruins of St Polyeuktos, a church of the sixth century that was meant to preempt Justinian's imperial image by a noblewoman, Anicia Juliana, but which is used as an open-air latrine today. The focus, however, will be the Fatih mosque, the mosque of the Conqueror, Mehmet II, which is built directly on top of the church of the Holy Apostles, the second-most important church of Constantinople and the place of burial of the emperors for a thousand years.
- **1 SE** on site in the afternoon.
- **Readings:** selections from Çiğdem Kafescioğlu, *Constantinopolis/Istanbul: Cultural Encounter, Imperial Vision, and the Construction of the Ottoman Capital* (Penn State UP, 2009).

17 May (T): **Archaeological Museum**

- **2 FI** in the morning: the function of National Archaeological Museums. This session will be devoted to the politics and national function of these museums, in western Europe but also specifically in the late Ottoman empire. We will explore the predicament of the Great Powers, in that the lands of their self-professed cultural origins lay in the south and east, where they did not necessarily exert direct imperial control. How then to construct a collection of Egyptian, Greek, and Mesopotamian antiquities? And what did those collections mean, especially in terms of Great Power competition? Why did the Ottomans jump in the same game, when Turkish culture was not (then) perceived as stemming from the same sources? The presentation will also introduce the collections of the Museum to students, so that they can orient themselves in it.
- **1 SE** on site in the morning-afternoon
- **Readings:** selections from S. L. Marchand, *Down from Olympus: Archaeology and Philhellenism in Germany, 1750-1970* (1996), on the late Ottoman antiquities drive.

18 May (W): **Day off.**

- 19 May (Th): **Later Byzantine Church:** The Ecumenical Patriarchate (Fener); Theotokos Pammakaristos (Fethiye Cami); Chora Churches (Kariye Müzesi); Aetios cistern.
- **2 FI** in the morning. This session will introduce the history of the Orthodox Church in the later Byzantine and Ottoman periods. We will discuss the millet system of the Ottoman administration (i.e., by religious group) and the strategies by which the Church survived and, at times, even flourished under Muslim rule. We will also examine the current situation of the Orthodox Patriarchate, and its future prospects. The onsite visit will include a presentation on that topic by a spokesman of the Patriarchate and a visit to its headquarters. The Chora Church is not far, and it includes splendid examples of late Byzantine mosaic and fresco work, made just before the empire was conquered by the Turks.
 - **2 SE** on site.
- 20 May (F): **Topkapı palace**
- **2 SE** on site. Unlike the Great Palace of the Byzantine emperors, the palace of the Ottoman sultans can be visited. Our visit will focus not so much on recreating the life and times of the palace itself, however much its present display encourages such neoromantic readings, but rather on a critical analysis of how this former imperial center is put on display by the secular republic that has displaced it, albeit within a narrative of Turkish continuity.
 - **Readings:** selections from J. Freely, *Istanbul: The Imperial City* (1996).
- 21 May (Sat): **Pilgrimage:** Ahrida Synagogue; Virgin of Blachernae; mosque & tomb of a companion of the prophet Muhammad at Eyüp.
- **1 FI** in the morning: the Ottomans and “the three cultures.” The Ottoman empire was a multi-ethnic, polyglot, multi-religious society. Muslim Turks were dominant, but all groups had their recognized place, representatives, and assigned rights and duties. How did this society transition to a nation-state informed by ethnic nationalism, military secular rule, and, now, an Islamic-lite ideology? We will approach these questions by visiting three pilgrimage sites, for Jews, Orthodox Christians, and Muslims respectively, to compare their previous and current fortunes. For all that Istanbul is today a thriving modern capital of the capitalist world (“mosques and malls”), it was once and in part still is one of the most important pilgrimage centers in the world.
- 22 May (Sun): **Bosporos:** boat tour; Dolmabahçe Palace; Rumeli Hisari.
- **1 SE** at Rumeli Hisari. A day devoted to the conquest of Constantinople by Mehmet II on 29 May, 1453.

PART III: ON THE MOVE

- 23 May (M): **Istanbul → Iznik** (ferry to Yalova: 2 hr; bus to Iznik: 1 hr)
- **1 FI** in hotel after arrival on the Ecumenical Council and the Empire of Nicaea (Nikaia). Introductory lecture on the two moments in the history of Nicaea that have fundamentally shaped its memory and reception in later (including modern) times: the Council of 325 that henceforth defined the Christian Creed for the Catholic, Orthodox, and many Protestant Churches, and the Byzantine “Empire of Nikaia” (1204-1261 AD), where the exiles from the Crusader state of Constantinople sought refuge, recreated a miniature version of Constantinople (as best they could), and regrouped. Iznik today receives

Christian pilgrims because of the Council but its monumental layout is determined by the short-lived empire of the thirteenth century.

- **1 SE** (the walls and gates).
- **Readings:** A. Gur, 'Political Excavations of the Anatolian Past: Nationalism and Archaeology in Turkey,' expanded version of paper in R. Boytner, L. Swartz Dodd, and B. J. Parker, eds., *Controlling the Past, Owning the Future: The Political Uses of Archaeology in the Middle East* (2010); and N. Pitamber, 'Memory and Architecture at Hagia Sophia, Nicaea,' in *Re-Placing Byzantium: Laskarid Urban Environments and the Landscape of Loss (1204-1261)* (PhD dissertation, UCLA, 2015), chapter on the remains of Nikaia.

24 May (T): **Iznik**

- **2 FI** in hotel: the conflicts over memory at Nikaia/Iznik. The visit to Nikaia will revolve around three themes of reception: First, the way in which the modern Turkish city of Iznik resists the appropriation of its public spaces by Christian "pilgrims" (or religious tourists), who come seeking a focal point for their devotion to the Nicene Creed. Second, Nikaia was a battleground in the Byzantine debate over the use (or not) of religious icons (in the eight and ninth centuries). Icons were taken down and then put back in churches and other public places during the controversy and the churches of Nikaia is (or rather was) one of the few places where we can actually track this polemic. Third, the exilic "empire of Nikaia" tried to remake the city in the image of Constantinople. Having just come from the latter, we will see how cities can imitate each other, in the imagination if not in actual monumental fact.
- **2 SE** (Hagia Sophia, site of Koimesis, Archaeological Museum).
- **Readings:** see above.

25 May (W): **Iznik → (5 hr bus) Bergama**

- **1 FI** in hotel before departure: Pergamon. The lecture will be an introduction to the history of the ancient kingdom of Pergamon, its rise to power and great wealth, the attempt by its kings (the Attalids) to build their capital into an imitation of Athens, and the annexation of the kingdom by Rome.
- **Readings:** see below.

26 May (Th): **Bergama: Akropolis and Museum**

- **1 FI** in hotel: the politics of imperial imitation. What did it mean for ancient kings (and other types of regimes) to build their capital cities in imitation of another city? What role did Athens specifically play in the imagination of ancient cultures, and why? Are there modern cities that do the same, or do most (western) capitals try to imitate Rome rather than Athens? The issue at bottom concerns the legitimation of regimes, and it extends to the present. Specifically, we will discuss the controversy over the German acquisition of the altar of Zeus and the Turkish demands that it be returned. Why did the Germans want this in the nineteenth century, why did (almost) no one in Turkey object at the time, and why are they objecting now? The class will discuss the politics of cultural patrimony between the nineteenth and twentieth centuries. On site we will also explore the dynamic between the modern Turkish town and the ancient citadel at its heart.
- **2 SE** on site.
- **Readings:** W. Radt, in H. Koester, ed., *Pergamon, Citadel of the Gods: Archaeological Record, Literary Description, and Religious Development* (1998) on ancient Pergamon; and S. L. Marchand, *Down from Olympus: Archaeology and Philhellenism in Germany, 1750-1970* (1996), on the modern history of the altar of Zeus.

27 May (F): **Bergama → (1.5 hr bus) Ayvalik → (2 hr boat) Mytilene**

- **1 FI** in hotel before departure: From Asia Minor to Anatolia. As the class takes its leave of Turkey, Asia Minor, and, indeed, of Asia, we will look back at the *longue durée* history of this region: how did Asia Minor become a thing? How did Greek and Roman “Asia Minor” become Turkish “Anatolia”? We will consider the degree to which it has been a unified or fragment land, and its relations with the empires of which it has been a part (namely Hittite, Persian, Macedonian, Roman, Byzantine, and Ottoman), especially whether those empires were local, western, and eastern. We will also look at its relations with the islands to its west, such as Mytilene.

28 May (Sat): **Mytilene: Ottoman fort and Archaeological Museum**

- **1 FI** in hotel: Mytilene between past and present, east and west. Mytilene in antiquity was one of the most important centers of Greek culture, second only after Athens, but it lay closer to Asia Minor than to mainland Greece. It looked east, to the empires there, but in the classical period was a subject of the empire of Athens; when it tried to break away, the Athenians came close to destroying. We will read the famous debate in Thucydides on how empires need to maintain discipline among “disloyal” subjects. We will also examine the continuous survival of ancient pagan rituals (animal sacrifice) on the island, which give it considerable cache in the politics of identity, antiquity, and “continuity,” but also the amusing reluctance of the island’s residents to embrace the fact that the label “Lesbian” – after their most famous poet, Sappho – had likewise acquired international usage; Sappho’s home town has become a site of annual pilgrimages for Lesbian couples from all over the world.. This also traps the island in a no man’s land (no pun intended) between the prestige of antiquity and the cultural politics of the present.
- **2 SE** on site.
- **Readings:** Thucydides, *History of the Peloponnesian War*: the Mytilene debate in book 3; also selections from P. Green, “Lebos and the Genius Loci,” in *Classical Bearings* (Berkeley 1989) 45-63; and ‘Lesbos in Late Antiquity: Live Evidence and New Models for Religious Change,’ in W. Caraher et al., eds., *Archaeology and History in Medieval and Post-Medieval Greece: Studies on Method and Meaning in Honor of Timothy E. Gregory* (Ashgate 2008) 155-167.

29 May (Sun): **Mytilene → Athens (10 hr boat)**

- **1 FI** (on the boat) on the politics of cultural patrimony. In preparation for our visit to the Akropolis and New Akropolis Museum, we will discuss the cultural, political, and legal arguments surrounding the ownership of antiquity, especially the tension between the great western museums (and the pull exerted by their financial resources) and the claims made by national institutions in the south and east, who put forward the claims of identity and cultural rights. We will also put private collecting of antiquities in the cross-hairs, as it encourages the production of forgeries, which now fill western museums, and funds terrorist organizations and other criminal rackets in the Middle East, which are now in the business of selling antiquities to fund their other activities. student presentations onboard
- **Readings:** selections from J. Cuno, ed., *Whose Culture? The Promise of Museums and the Debate over Antiquities*, Princeton, 2009 (a pro-museum volume); and C. Hitchens, *The Parthenon Marbles: The Case for Reunification* (2008) (a pro-restoration piece).

30 May (M): **Athens: Akropolis, and New Akropolis Museum**

- **1 FI** in hotel: the politics of the Akropolis. The Akropolis is both a national monument that is used to define Greek identity and bolster Greek pride and also an international, “universal,” monument claimed as a patrimony for all mankind. This introduces tensions in the way it is discussed and approached. The most obvious problem today is the issue

regarding the “Elgin” or “Parthenon” marbles in the British Museum. We will discuss the politics of cultural property and the arguments used on both sides of the debate. Also, we will discuss (in the FI and SE) the modern “construction” of the site of the Akropolis in the nineteenth century. Why were all traces of any post-classical layer scrubbed away to create a gleaming, albeit artificial “purist” site? We will discuss the Hellenist demands placed on Greece in the nineteenth century in exchange for support against the Turks and the creation of a modern nation-state. The Akropolis that we “see” today is the product of those political developments. And the New Akropolis Museum is a twenty-first century version of those same arguments.

- **Readings:** selections from Y. Hamilakis, *The Nation and its Ruins: Antiquity, Archaeology, and National Imagination in Greece* (2007); and E. Yalouri, *The Acropolis: Global Fame, Local Claim* (2001).
- **3 SE** on site (see FI above for content).

31 May (T): **Athens: Byzantine and Christian Museum**

- **1 SE** in Museum. Why is this Museum necessary? How does the relatively seamless past of a country get divided between “ancient/classical” and “Byzantine/Christian”? As this (beautiful and modern) Museum is laid out according to a chronological sequence of phases of Byzantine culture, we can study its almost imperceptible transitions up-close. One irony that results from the ideologically-driven distinction between the classical and the Christian is that part of the same monument, the Parthenon on the Akropolis, has been divided between the two museums, even while Greek spokesmen demand the return of the Parthenon marbles from the UK on the grounds that a single monument should not be divided between two places. So some divisions are visible and others not.
- **Readings:** A. Kaldellis, *The Christian Parthenon: Classicism and Pilgrimage in Byzantine Athens* (2009), chapters on late antiquity and Byzantine reception.
- **1 FI** in hotel: Delphi and Hosios Loukas (see SE below for content).

1 June (W): **Delphi & Hosios Loukas (1 day)**

- **3 SE** on site. The monuments and classical associations of Delphi were fundamental for the articulation of the public space of the hippodrome in Constantinople and the emperor Constantine’s Apolline self-presentation. So in a way we end up at the beginning. But there is more. In addition to its obvious importance in archaic and classical Greece, what we will study on site is the later Roman and early Christian reconfiguration of the site itself, which has imprinted itself on the way visitors experience the site today, albeit unbeknownst to them. The authentic Delphic experience turns out to be a later Roman one. Finally, we will also discuss the joint Greek-French project that made the excavation of Delphi possible in the late nineteenth century, in the context of Great Power rivalry over the “treasures” of the East.
- **Readings:** M. Scott, *Delphi: A History of the Center of the Ancient World* (2014), pp. 238-290, chapters on late antiquity and modern reception.

2 June (Th): **Writing project finalized and submitted.**

3 June (F): **Program ends.**

From: Baker, Paula baker.973@osu.edu
Subject: concurrence
Date: April 13, 2015 at 10:08 AM
To: Kaldellis, Anthony kaldellis.1@osu.edu



Dear Anthony,
I circulated the course syllabus for the proposed study abroad course to the department's UTC, and we offer History's concurrence.
Best,
Paula

Paula Baker
Associate Professor and Chair, Undergraduate Studies
Department of History

From: Barry Shank barryshank@gmail.com
Subject: Re: concurrence for Study Abroad course
Date: March 12, 2015 at 2:33 PM
To: Anthony Kaldellis kaldellis.1@osu.edu

BS

Dear Anthony,

This is a wonderfully constructed study abroad course. It takes full advantage of the sites available in Istanbul as it presents historical conflict and the struggle over the memory and meaning of those conflicts. I wish I could take it.

In the meantime, you have the concurrence of the Department of Comparative Studies.

Yours,

Barry

On Wed, Mar 11, 2015 at 6:29 PM, Anthony Kaldellis <kaldellis.1@osu.edu> wrote:

Dear Barry,

My name is Anthony Kaldellis, a Byzantinist over in the department of Classics. I am proposing a Study Abroad trip to Istanbul (attached), to begin in May 2016. The college curriculum committee has approved the course, but they need a concurrence from your department first. Can you or your relevant committee look this over and decide whether you're ok with me doing it? As I understand it, a simple ok by email will do.

Thank you,
Anthony

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Barry Shank
Professor & Chair
Department of Comparative Studies
The Ohio State University